

Lámh Dhearg

Children of Noah

Gaelic Orthodox Catholic Theological Collection

Alexander Hamilton Ó Kieffe Ó Duinn McAuliffe McKendry McGill Thompson Stewart
Boyd Ó Lavery

For Grandma Rita Ní Chaoimh-DiBruno and her 8 Daughters:
Coddington, Empson, Ahearn, Drake, Ó Rourke, Streeter, Cole, Greaney.

"The memory of the just man is eternal." Fr. Treacy

"The Gospel is for the Poor". Sister Benedicta Ward of Blesséd Memory

Och, Ireland, unhappy for thee will be
The bishops of the end of the world.
Numerous will be their hounds, and servants ;
They will not uphold the truth.
Och, Ireland, unhappy for thee will be The bishops of the end of the world.
In their churches they'll not do right;
They will be impure over the altar.
O, Ireland, unhappy for thee will be
The bishops of the end of the world;
They will have concubines,
Alas ! as a plague to the virtuous.
O, Ireland, "unhappy for thee will be
The bishops of the end of the world;
Their houses wiU be stingy and small;
"Woe to him who visits their abodes.
Those bishops—woeful the sentence
Unless they shake off their pride,
Their ministrations, whether great or small,
Shall not be of service to themselves.
The Priests, violating their orders

Alas, Christ, woeful the plague,
Joyously emulating the Bishops,
Will pollute all Ireland.
The bad kings, the bad bishops,
Who will waste churches and territories,
The bad kings of the end of the world Will be unquiet in every way.
Many will be their lies and treacheries;
The friendship of Christ they'll not retain.

St. Caillin, Book of Fenagh, Hennessy, translated by DH Kelly, 1875.

Prayer for the Intercession of St. Gobnata

Go mbeannaí Dia dhuit,a Ghobnait Naofa,
Go mbeannaí Muire faoi mar a bheannaím féin dhuit.
Is chughatsa a thána ag gearán mo scéal leat,
Go dtabharfá leigheas i gcuntais Dé dom.

The Second Healing Prayer in the Stowe Missal

Benaim galar,
Benaim crecht,
Suidim att,
Fris-benaim galar,
Ar choin gaibes,
Ar dhelg goines,
Ar iarn benas.

[I strike a disease, I strike a wounding, I halt a swelling, I heal/strike against a disease. Against the hound which seizes. Against the thorn which pierces. Against the iron which strikes.]

“Christ is the artist,
tenderly wiping away all the grime of sin
that disfigures the human face
and restoring God's image to its full beauty.”
— St. Gregory of Nyssa

All shall be well, and all shall be well and all manner of considerations shall
be well.

St. Juliana of Norwich

Discipline, silence, poverty, humility, chastity, chanting,
discretion, fasting, and perfect virtue.
Rule of St. Colmbanus of Bangor and Bobbio

Sean Phaidir Mhná Inis Bó Finne

Beannacht na Maighdine Mhuire

Réalt na Mara oraibh

Agus ar mur mbád

agus Go gcuirfidh Sí

agus a Mac

Slán na bhaile sibh arís.

Christ is in our midst, He is and ever shall be.

Críost leat, Críost liom.

Lúcás 10 An Bíobla Naofa 36 Cé acu den triúr sin, do bharúil, ba chomharsa don té a tharla i líon na robálaithe?" 37 Dúirt sé: "An té a rinne an trócaire air." Dúirt Íosa leis: "Imigh leat, agus déan féin mar an gcéanna."

"Orthodox Jewish" Second Testament translation.

Who of these shaloshá seems to you to have become a re'a to the one having fallen among the shodedim?

And the Baal Torah answered, The one having shown the man rachamim.

And Rebbe Melech HaMoshiach said to him, Go and do likewise...

Hawai'i Creole translation.

"Now, wat you tink? From da three guys dat wen pass, who wen get mo love an aloha fo da guy dose guys wen bus up?"

Da teacha guy say, "Da guy dat wen show pity fo him." Jesus say, "Go, make lidat.

Luke 10 English Standard Version 36 Which of these three, do you think, proved to be a neighbor to the man who fell among the robbers?" 37 He said, "The one who showed him mercy." And Jesus said to him, "You go, and do likewise.

Dr. James Murdock's English Peshitta translation 36 Which therefore of these three, appears to thee, to have been neighbor to him that fell into the hands of marauders ? And he said: He that had pity on him. Jesus said to him: Go, and do thou also the like.

Stowe Missal Cumhdach

"The blessing of God on every soul who deserves it"

MK Dowling, The Stowe Missal

The following informative and typically Celtic essay is also in the Bobbio Missal. Faith and its profession links us to the past and the future by God's Charity.

"The Symbol of Faith was collected into 12 articles of the Apostles and assigned with caution:

"St. Peter said, 'I believe in God the Father Almighty.'

St. John said, 'I believe in Jesus Christ, His only Son, God and our Lord.'

St. James said, 'He was born of Mary, the Virgin, through the Holy Spirit.'

St. Andrew said, 'He suffered under Pontius Pilate; was crucified and buried.'

St. Philip said, 'He descended into hell.'

St. Thomas said, 'He arose on the third day.'

St. Bartholomew said, 'He ascended into Heaven, [and] sat at the right hand of God the Father Almighty.'

St. Matthew said, 'From there He will come to judge the living and the dead.'

St. James, the son of Alpheus, said: 'I believe in the Holy Spirit.'

St. Simon Zelotes said: 'I believe in the Holy Church.'

St. Judas, the brother of James, said: 'Through Holy Baptism [there is] remission of sins.'

St. Matthias said, 'The resurrection of the flesh and eternal life. Amen.'

"This is what was collected and cautiously attributed to the 12 Apostles. For it is the Faith of the Saints in God. Unto the persons named, its name is the divine Gift of Faith. It is our Portion. This Faith unites God and humanity. This Faith joins the present and the future. Furthermore, Faith makes the invisible visible. After the grave, Faith opens the way to the Heavenly family, even to the Chiefdom of Heaven.

Therefore those who are constant in the confession of the Faith are not able to fear the wrath that is coming from on high."

This then was the preaching that Peter and Paul and the other holy apostles most often used to make, this preaching of the punishments and of the rewards, for they were displayed to them in the same manner.

This, then, is the preaching that Sylvester, Abbot of Rome, made to Constantine, son of Helena, to the over-[Rí] of the world, in the great assembly when Constantine offered Rome to Peter and to Paul.

This is the preaching that Fabian, Peter's successor, made to Philip, son of Gordian, [Rí] of the Romans, when he believed in the Lord, and when many thousand others believed there; and he was the first [Rí] of the Romans who believed in the Lord Jesus Christ.

This, then, is the preaching which Elijah is wont to make to the souls of the righteous under the Tree of Life in Paradise. Now, when Elijah opens the book for the preaching, then come the souls of the righteous in shapes of bright white birds to him from every point.

Then he first declares to them the rewards of the righteous, the happiness and delights of the [Ríocht] of heaven, and at that time they are exceedingly rejoiced.

Then he declares to them the pains and punishments of hell and the banes of Doomsday. Manifest exceedingly is a countenance of sorrow upon themselves then, to wit, on Elijah and on Enoch : wherefore those are called the Two Sorrows of Heaven's [Ríocht].

Then Elijah shuts his preaching-book. The birds then make an exceeding great wailing, and beat their wings against their bodies till streams of blood come out of them for dread of the pains of hell and of Doomsday...

Lismore Life of St. Brenainn

“Mathois said, ‘The nearer a man comes to God, the more he sees himself to be a sinner. Isaiah the prophet saw the Lord and knew himself to be wretched and unclean (Is. 6:5).”

...

“The hermit said, ‘This is the way to be strong: when temptations start to speak in your mind do not answer them but get up, pray, do penance, and say “Son of God, have mercy upon me.” ’ — Benedicta Ward, *The Desert*

Fathers: Sayings of the Early Christian Monk

St. Seraphim of Sarov: “To have the Holy Spirit is to see your own wretchedness peacefully, because you know that God’s mercy is greater than your wretchedness.”

St. Paul said: “Where sin has abounded, grace has superabounded.”

Goidelica, Stokes

“O Angel! bear, O great-miracled Micheál, my complaint to An Tiarna. Hearst thou? Ask of forgiving God forgiveness of all my vast evil.”

...A legendary account of Niall's birth and early life is given in the ... Echtra mac nEchach Muimedóin ("The adventure of the sons of Eochaid Mugmedón"). In it, Eochaid Mugmedón, the High chief of Ireland, has five sons, four, Brión, Ailill, Fiachrae and Fergus, by his first wife Mongfind, sister of the chief of Munster, Crimthann mac Fidaig, and a fifth, Niall, by his second wife Cairenn Chasdub, daughter of Sachell Balb, chief of the Saxons.

While Cairenn is pregnant with Niall, the jealous Mongfind forces her to do heavy work, hoping to make her miscarry.

She gives birth as she is drawing water, but out of fear of Mongfind, she leaves the child on the ground, exposed to the birds. The baby is rescued and brought up by a poet called Torna. When Niall grows up he returns to Tara and rescues his mother from her labour.

Tréde neimthigedar filid: immas forosna, teinm laeda, dichetal di chennaib.
Three things that constitute a poet: Universal wisdom, poetic exegesis, improvisation. Uraicecht Becc, Original Translation.

Then Patrick blessed Conall son of Niall and his kindred, and he left a blessing on their men and on their estuaries and on their churches.

356. Patrick went to Ailech of the Chiefs, and blessed the stronghold, and left his flag-stone therein, and- prophesied Chiefship and rank for a space over Ireland out of Ailech. And he gave a blessing of valour to Eogan, and Patrick said :

'My blessing on the tribes, I give from Belach Ratha, And on Eogan's kindred, (God's) grace to Doomsday. '

Beatha Naomh Páidraig Book Lismore

After that Naomh Páidraig went into the province of Munster, to Cashel of the [chief]. And Oengus, son of Natfraich, [chief] of Munster, met him, and made him welcome, and brings him with him to his house, to the fort, as far as the place wherein Lecc Padraic is to-day.

And Oengus there believed in God and in Naomh Páidraig, and he was baptized and a multitude of the men of Munster along with him. There, then, was the beginning of the baptism of the men of Munster.

And then said Naomh Páidraig :

'If Munster-men outrage me

Regarding Cashel the head of their baptism,

They shall have mutual slaughter amidst their land,

Their realm will be in disgrace.

From Cashel I have blessed Ireland as far as its borders.

With my two hands have I blessed,

So that Munster will not be without good.

Now when Naomh Páidraig was blessing the head of Oengus,
the spike of the crozier went through his foot.

So, after the end of the benediction, Naomh Páidraig saw the wound in Oengus's foot. Said Naomh Páidraig: 'Why didnt you tell me?'

'Meseemed,' saith Oengus, 'that it was a rite of the faith.'

'Thou shalt have a reward for this,' saith Naomh Páidraig.

' From to-day to the Judgment thy successor shall not have a death by slaying, save one man only.

Patrick saith that his grace would abide in Cashel:

'Patrick's resurrection in Down,

His primacy in Armagh,

On the hillock of musical Cashel,

He granted a third of his grace.'

Gleeson at Queens university Belfast 2019 Gleeson writes.... In Gaelic Ireland, the nexus between authority, genealogy, landscape and place is fundamental to the exercise of power.

'It will be Nad-Fraich's city; everyone's land will be Nad-Fraich's. He who possesses Cashel, he it is who speaks for all Munster [...] all Munster will be pledged to him'.

CERT CECH RIG CO RÉIL 1912 T. O'donoghue, Selected and remixed. Give thanks to God; it is not too much, o [chief]; it is your duty, o [chief]; offer [God] thanks for every benefit. Of the Clann Eógain, without concealment, whether freeman or active stranger, honour every man as if he were a [chief] or a prince. For the sake of Thy cross, of Thy passion, of Thy Ríocht, O Prince, come valiantly to my aid in all the sufferings of my soul. For the sake of each noble intercession in heaven and on earth, I pray Thee, O Christ of my heart, that the Ríocht of Heaven may be for my soul. For the sake of Thy cross, of Thy passion, protect me against all iniquity, lest, O Heavenly Rí, the temptations of demons or men destroy me. For the sake of Thy cross, of Thy passion, come forthwith to my aid; before I go from the living world take from me every unrighteousness. Of Thy vast mercy protect me at all times, put into my soul Thy great love, that it may be overflowing with love for Thee.

St. Benean, the son of Sesenean, the psalmist, said :

St. BENEAN—a blessing on the man, "Is he who put this in the psalter of Caiseal, The history of every Chief and his income, The best that walk the land of Mumha. The Chief of Caiseal, as head over all.

Is what is here [ordained] until the [day of] judgment, Since the saints fasted

Against the renowned, noble Teamhair. To the Chief of round Caiseal has come The blessing of Patrick son of Alprann.

"Coiglim an tine seo mar choigleann Críost cáidh; Muire ar mhullach an tí, agus Bríd ina lár; An tochtar ainglí is tréine i gCathair na nGrás Ag

cumhdach an ti seo 's a mhuintir thabhairt slán. I save this fire, as noble
Christ saves;

St. Mary on the top of the house and St. Brigid in its centre; the eight
strongest angels in Heaven preserving this house and keeping its people
safe.

Irish Chiefs and High-Chiefs Francis John Byrne, 1973

The Old Irish poem on the Passion by Blathmac mac Con Brettan ...
describes Christ as: ferr fáith, fisidin cech druí rí ba hepscop, ba lánsui
Better he than prophet, more knowledgeable than any druid A Chief who
was bishop and full sage

More excellent his form than that of any human being, more vigorous his
stout vigour than that of any wright,
wiser than any breast under heaven, more just than any Brehon. ...

Enter St. Patrick (with beard and crozier and gold braid on his sleeves) Yes!
Yes! Here comes me St. Patrick.

With my arms shining bright,

I come to settle all disputes in the beginning of the fight. Teacher M. P. Ó
Dochartaigh, Donegal.

'While the wave of heresy propounded by the "Reformers" was bearing away the peoples of the Continent of Europe, in Ireland the faith which Patrick had brought to our shores was, through God's grace, preserved, untarnished and strengthened, and in God's designs the means of its preservation were to be persecution and death. The more the iniquitous penal laws sought to rob our forefathers of their Faith, the more tenaciously did they cling to it. And the more dearly they had to pay

for it with their blood and tears, the more highly did they value it. It was thus that the Faith which they passed on to their children had become for them such a precious heritage.

THIRD CENTENARY OF THE MARTYRDOM OF ST. THADDEUS MORIARTY
Hanged by the Cromwellians

in Killarney on October 15, 1653 COMMEMORATED IN TRALEE October 18,
1953

from THE BEGINNING OF WISDOM. Aongus O'Daly. Ob : 1570. The
beginning of wisdom is the fear of God,

No wisdom like it is to be found ; Good the kind of wisdom, this, The fear of
God, on whomsoever it be.

...In all this we should remember how uncertain is the hour of our death, so
that our Lord does not come unexpectedly and, finding our conscience
soiled with [greed], say to us what God says to the rich man in the Gospel:
'You fool, this night your soul will be required of you: who then will be the
owner of what you have stored up?' (Luke 12: 20). St John Cassian On the

Eight Vices, Philokalia

St Maximos the Confessor

37. He who is not attracted by worldly things cherishes stillness. He who loves

nothing merely human loves all men. And he who takes no offence at anyone

either on account of their faults, or on account of his own suspicious thoughts,

has knowledge of God and of things divine.

38. It is a great achievement not to be attracted by things. But it is a far greater

achievement to remain dispassionate in the face both of things and of the conceptual images we derive from them.

39. Love and self-control keep the intellect dispassionate in the face both of things and of the conceptual images we form of them.

40. The intellect of a man who enjoys the love of God does not fight against things or against conceptual images of them. It battles against the passions which are linked with these images. It does not, for example, fight against a woman, or against a man who has offended it, or even against the images it forms of them: but it fights against the passions which are linked with the images.

41. The whole purpose of the monk's warfare against the demons is to

separate the passions from conceptual images. Otherwise he will not be able to look on things dispassionately.

42. A thing, a conceptual image and a passion are all quite different one from the other. For example, a man, a woman, gold and so forth are things: a conceptual image is a passion-free thought of one of these things: a passion is mindless affection or indiscriminate hatred for one of these same things. The monk's battle is therefore against passion.

43. An impassioned conceptual image is a thought compounded of passion and a conceptual image. If we separate the passion from the conceptual image, what remains is the passion-free thought. We can make this separation by means of spiritual love and self-control, if only we have the will.

There are only two kinds of people in the end: those who say to God, "Thy will be done," and those to whom God says, in the end, "Thy will be done." All that are in Hell, choose it. Without that self-choice there could be no Hell. No soul that seriously and constantly desires joy will ever miss it. Those who seek find. Those who knock it is opened."

— C.S. Lewis, *The Great Divorce*

St. Seraphim of Sarov [Chernobyl now...]

"True hope seeks the one [Chiefdom] of God and is assured that everything necessary for this mortal life will surely be given. The heart cannot have peace until it acquires this hope.

This hope pacifies it fully and brings joy to it. The most holy lips of the

Saviour spoke about this very hope: "Come unto Me, all ye that labour and are heavy laden, and I will give you rest" (Mt. 11:28)."

"God is a fire that warms and kindles the heart and inward parts. Hence, if we feel in our hearts the cold which comes from the devil—for the devil is cold—let us call on the Lord. He will come to warm our hearts with perfect love, not only for Him but also for our neighbor, and the cold of him who hates the good will flee before the heat of His countenance.

[greed], anger and dejection are all offshoots of gluttony. For the glutton needs money first of all, so as to satisfy his ever-present desire — even though it never can be satisfied. His anger is inevitably aroused against those who obstruct his acquisition of money, and in turn gives place to dejection when he proves too weak to get his way. He is like the snake which goes 'on its breast and belly' (Gen. 3:14. LXX).

St Nilos The Ascetic Ascetic Discourse, Philokalia

"One of the key moments in the creation of modernity occurs when production moves outside the household. So long as productive work occurs within the structure of households, it is easy and right to understand that work as part of the sustaining of the community of the household and of those wider forms of community which the household in turn sustains. As, and to the extent that, work moves outside the household and is put to the service of impersonal capital, the realm of work tends to become separated from everything but the service of biological survival and the reproduction of the labor force, on the one hand, and that of institutionalized acquisitiveness, on the other. Pleonexia, a vice [the Deadly

sin of Avarice], is now the driving force of modern productive work.” —
Alasdair MacIntyre, *After Virtue: A Study in Moral Theory*, Third Edition

The thirst and voracity which I feel in consuming my food, so that what I eat gives neither satiety nor substance ; inhospitality and pleonexia, refusal and uncharitableness regarding what is my own, so that I am a burden to myself, and dear to none. Hunger, with its four-and-twenty subdivisions in addition thereto, sadness, pleonexia, anxiety to be welcomed before everybody to all kinds of food, and the injurious effect to me of every food.
Meyer, Aisling meic Conglinne

A clear rule for self-control handed down by the Fathers is this: stop eating while still hungry and do not continue until you are satisfied. When the Apostle said, 'Make no provision to fulfill the desires of the flesh' (Rom. 13:14), he was not forbidding us to provide for the needs of life: he was warning us against self-indulgence.

Moreover, by itself abstinence from food does not contribute to perfect purity of soul unless the other virtues are active as well.

Humility, for example, practiced through obedience in our work and through bodily hardship, is a great help. If we avoid [greed] not only by having no money, but also by not wanting to have any, this leads us towards purity of soul. Freedom from anger, from dejection, self-esteem and pride also contributes to purity of soul in general, while self-control and fasting are especially important for bringing about that specific purity of soul which comes through restraint and moderation.

No one whose stomach is full can fight mentally against the demon of unchastity. Our initial struggle therefore must be to gain control of our stomach and to bring our body into subjection not only through fasting

but also through vigils, labors and spiritual, reading, and through concentrating our heart on fear of [Hell] and on longing for the kingdom of heaven. ...

...

[greed] is a passion deriving, not from our nature, but solely from an evil and perverted use of our free will....

...Now completely given over to the thought of gain, he notices none of the evil passions which attack him: his raging fury when he happens to sustain a loss, his gloom and dejection when he falls short of the gain he hoped for. Just as for other people the belly is a god, so for him is money. That is why the Apostle, knowing this, calls [greed] not only 'the root of all evil' but 'idolatry' as well (Col. 3:5).

...In all this we should remember how uncertain is the hour of our death, so that our Lord does not come unexpectedly and, finding our conscience soiled with [greed], say to us what God says to the rich man in the Gospel: 'You fool, this night your soul will be required of you: who then will be the owner of what you have stored up?' (Luke 12: 20).

St John Cassian On the Eight Vices, Philokalia

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those who obstruct his acquisition of money, and in turn gives place to dejection when he proves too weak to get his way. He is like the snake which goes 'on its breast and belly' (Gen. 3:14. LXX).

St Nilos The Ascetic Ascetic Discourse, Philokalia

The devil is like a lion, hiding in ambush (Ps 10:19, 1Pe 5:8). He secretly sets out nets of unclean and unholy thoughts. So, it is necessary to break them off as soon as we notice them, by means of pious reflection and prayer." St. Seraphim of Sarov

The monk should wage a truceless war above all on these three things: gluttony, futile self-esteem, and [greed] - which is a form of idolatry (cf Col. 3:5).

St John of Karpathos, Philokalia

The cloud of cares comes from the fumes, so to speak, of the main passions -self-indulgence, [greed], love of praise. Once you are free of these you will also have cast off your cares. Sound moral judgment has the same effect as wisdom, and is

a most powerful factor drawing us upwards. Hence it too has its part to play. For the knowledge of the virtues involves the most scrupulous discrimination between good and evil; and this requires sound moral judgment. Experience and the struggle with the body teach us how to use such judgment in our warfare.

St Theodoros the Great Ascetic, Philokalia

Something should also be said about the vices or the passions of the soul and the body. The passions of the soul are forgetfulness, laziness and ignorance.

When the soul's eye, the intellect [nous], has been darkened by these three, the soul is dominated by all the other passions. These are impiety, false teaching or every kind of heresy, blasphemy, wrath, anger, bitterness, irritability, inhumanity, rancor, back-biting, censoriousness, senseless dejection, fear, cowardice, quarrelsomeness, jealousy, envy, self-esteem, pride, hypocrisy, falsehood, unbelief, greed, love of material things, attachment to worldly concerns, listlessness, faint-heartedness, ingratitude, grumbling, vanity, conceit, pomposity, boastfulness, love of power, love of popularity, deceit, shamelessness, insensibility, flattery, treachery, pretence, indecision, assent to sins arising from the soul's passible aspect and dwelling on them continuously, wandering thoughts, self-love, the mother of vices, [greed], the root of all evil (cf 1 Tim. 6:10) and, finally, malice and guile.

The passions of the body are gluttony, greed, over-indulgence, drunkenness, eating in secret, general softness of living, unchastity, adultery, licentiousness, uncleanness, incest, pederasty, bestiality, impure desires and every passion which is foul and unnatural, theft, sacrilege, robbery, murder, every kind of physical luxury and gratification of the whims of the flesh (especially when the body is in good health), consulting oracles, casting spells, watching for omens and portents, self-adornment, ostentation, foolish display, use of cosmetics, painting the face, wasting time, day-dreaming, trickery, impassioned misuse of the pleasures of this world and a life of bodily ease, which by coarsening the intellect makes it cloddish and brute-like and never lets it raise itself towards God and the

practice of the virtues.

The roots or primary causes of all these passions are love of sensual pleasure, love of praise and love of material wealth. Every evil has its origin in these. As Mark, wisest of the ascetics, says, a man cannot commit a single sin unless the three powerful giants, forgetfulness, laziness and ignorance, first overpower him and enslave him.

St John of Damaskos On the Virtues and the Vices, Philokalia

"Mathois said, 'The nearer a man comes to God, the more he sees himself to be a sinner. Isaiah the prophet saw the Lord and knew himself to be wretched and unclean (Is. 6:5)." — Benedicta Ward, The Desert Fathers: Sayings of the Early Christian Monks

St. Seraphim of Sarov: "To have the Holy Spirit is to see your own wretchedness peacefully, because you know that God's mercy is greater than your wretchedness."

Moral: Quan t'atí la maldat, pensa aixó que es veritat: Panxa prim hi passaràs, massa fart t'hi quedaràs.

Morale: When evil tempts you, think about the following truth: With a lean belly you will escape Too full, you will be trapped. La Rata Magra, Catalunya Wikipedia "Antony said to Poemen, 'Our great work is to lay the blame for our sins upon ourselves before God, and to expect to be tempted to our last breath.'" "The hermit said, 'This is the way to be strong: when temptations start to speak in your mind do not answer them but get up, pray, do penance, and say "Son of God, have mercy upon me." " — Benedicta Ward, The Desert

Fathers: Sayings of the Early Christian Monks

"Solidarity, as a moral virtue and social attitude born of personal conversion, calls for commitment on the part of those responsible for education and formation." Pope Francis

"It is dangerous for a man to try teaching before he is trained in the good life. A man whose house is about to fall down may invite travellers inside to refresh them, but

instead they will be hurt in the collapse of the house. It is the same with teachers who have not carefully trained themselves in the good life; they destroy their hearers as well as themselves. Their mouth invites to salvation, their way of life leads to ruin." — Benedicta Ward, *The Desert Fathers: Sayings of the Early Christian Monks*

Things treated merely as things in themselves destroy themselves because only in God have they any life. The world of nature, cut off from the source of life, is a dying world. — Alexander Schmemmann, *For the Life of the World*

Whoever hammers a lump of iron, first decides what he is going to make of it, a scythe, a sword, or an axe. Even so we ought to make up our minds what kind of virtue we want to forge or we labor in vain.

Abba Antony of Egypt Saying 35 From *Apophthegmata Patrum* as translated by Benedicta Ward, SLG (Cistercian Publications: 1975)

"It is indeed one of the grave errors of religious anti-secularism that it does not see that secularism is made up of verites chretiennes devenues folies, of Christian truths that *"went mad,"* and that in simply rejecting secularism , it in fact rejects with it certain fundamentally Christian aspirations and hopes." — Alexander Schmemmann, For the Life of the World: Sacraments and Orthodoxy

"Arsenius always used to say this, 'Why, words, did I let you get out? I have often been sorry that I have spoken, never that I have been silent.'" — Benedicta Ward SLG, The Desert Fathers: Sayings of the Early Christian Monks. RIP.

St. Antony of Egypt

I am going the way of my fathers, as the Scripture says, for I see myself called by the Lord. Be you wary and undo not your long service of God, but be earnest to keep your strong purpose, as though you were but now beginning. You know the demons who plot against you, you know how savage they are and how powerless; therefore, fear them not. Let Christ be as the breath you breathe; in Him put your trust. Live as dying daily, heeding yourselves and remembering the counsels you have heard from me. ... So do you also be earnest always to be in union first with the Lord and then with the Saints, that after death, they also may receive you into everlasting tabernacles as known friends. Ponder these things, and mean them. ... And now God save you, children, for Antony departs and is with you no more. From St. Athanasius' Life of St. Antony Book IV, Chapter 20 (his last words), St. Athanasius. Trans. Dom J.B. McLaughlin, O.S.B. St.

Antony of the Desert. Rockford: Tan Books and Publishers, Inc, 1995

Chapter II.—Concerning the creation.

Since, then, God, Who is good and more than good, did not find satisfaction in selfcontemplation, but in His exceeding goodness wished certain things to come into existence which would enjoy His benefits and share in His goodness, He brought all things out of nothing into being and created them, both what is invisible and what is visible. Yea, even man, who is a compound of the visible and the invisible. And it is by thought that He creates, and thought is the basis of the work, the Word filling it and the Spirit perfecting it

St. John Damascus

Chapter IV.—Concerning the devil and demons.

He who from among these angelic powers was set over¹⁶⁷⁰ the earthly realm, and into whose hands God committed the guardianship of the earth, was not made wicked in nature but was good, and made for good ends, and received from his Creator no trace whatever of evil in himself. But he did not sustain the brightness and the honour which the Creator had bestowed¹⁶⁷¹ on him, and of his free choice was changed from what was in harmony to what was at variance with his nature, and became roused against God Who created him, and determined to rise in rebellion against Him¹⁶⁷²: and he was the first to depart from good and become evil¹⁶⁷³. For evil is nothing else than absence of goodness, just as darkness also is absence of light. For goodness is the light of the mind, and, similarly, evil is the darkness of the mind. Light, therefore, being the work of the Creator and being made good (for God saw all that He made, and behold they were

exceeding good¹⁶⁷⁴) produced darkness at His free-will. But along with him an innumerable host of angels subject to him were torn away and followed him and shared in his fall. Wherefore, being of the same nature¹⁶⁷⁵ as the angels, they became wicked, turning away at their own free choice from good to evil

St. John Damascus

Now the Greeks declare that all our affairs are controlled by the rising and setting and collision¹⁷²⁴ of these stars, viz., the sun and moon: for it is with these matters that astrology

has to do. But we hold that we get from them signs of rain and drought, cold and heat, moisture and dryness, and of the various winds, and so forth¹⁷²⁵, but no sign whatever as to our actions. For we have been created with free wills by our Creator and are masters over our own actions. Indeed, if all our actions depend on the courses of the stars, all we do is done of necessity¹⁷²⁶: and necessity precludes either virtue or vice. But if we possess neither virtue nor vice, we do not deserve praise or punishment, and God, too, will turn out to be unjust, since He gives good things to some and afflicts others. Nay, He will no longer continue to guide or provide for His own creatures, if all things are carried and swept along in the grip of necessity. And the faculty of reason will be superfluous to us: for if we are not masters of any of our actions, deliberation is quite superfluous. Reason, indeed, is granted to us solely that we might take counsel, and hence all reason implies freedom of will.

St. John Damascus

Now when God was about to fashion man out of the visible and invisible creation in His own image and likeness to reign as king and ruler over all

the earth and all that it contains, He first made for him, so to speak, a kingdom in which he should live a life of happiness and prosperity¹⁷⁷². And this is the divine paradise¹⁷⁷³, planted in Eden by the hands of God, a very storehouse of joy and gladness of heart (for "Eden"¹⁷⁷⁴ means luxuriousness¹⁷⁷⁵). Its site is higher in the East than all the earth: it is temperate and the air that surrounds it is the rarest and purest: evergreen plants are its pride, sweet fragrances abound, it is flooded with light, and in sensuous freshness and beauty it transcends imagination: in truth the place is divine, a meet home for him who was created in God's image: no creature lacking reason made its dwelling there but man alone, the work of God's own hands.

In its midst¹⁷⁷⁶ God planted the tree of life and the tree of knowledge¹⁷⁷⁷. The tree of knowledge was for trial, and proof, and exercise of man's obedience and disobedience: and hence it was named the tree of the knowledge of good and evil, or else it was because to those who partook of it was given power to know their own nature. Now this is a good thing for those who are mature, but an evil thing for the immature and those whose appetites are too strong¹⁷⁷⁸, being like solid food to tender babes still in need of milk¹⁷⁷⁹. For our Creator, God, did not intend us to be burdened with care and troubled about many things, nor to take thought about, or make provision for, our own life. But this at length was Adam's fate: for he tasted and knew that he was naked and made a girdle round about him: for he took fig-leaves and girded himself about. But before they took of the fruit, They were both naked, Adam and Eve, and were not ashamed¹⁷⁸⁰. For God meant that we should be thus free from passion, and this is indeed the mark of a mind absolutely void of passion
ea, He meant us further to be free from care and to have but one work to perform, to sing as do the angels, without ceasing or intermission, the praises of the Creator, and to delight in contemplation of Him and to cast

all our care on Him. This is what the Prophet David proclaimed to us when He said, Cast thy burden on the Lord, and He will sustain thee¹⁷⁸¹. And, again, in the

Gospels, Christ taught His disciples saying, Take no thought for your life what ye shall eat, nor for your body what ye shall put on¹⁷⁸². And further, Seek ye first the Kingdom of God and His righteousness and all these things shall be added unto you¹⁷⁸³. And to Martha He said, Martha, Martha, thou art careful and troubled about many things: but one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her¹⁷⁸⁴, meaning, clearly, sitting at His feet and listening to His words. The tree of life, on the other hand, was a tree having the energy that is the cause of life, or to be eaten only by those who deserve to live and are not subject to death.

St. John of Damascus

“When someone steals another's clothes, we call them a thief. Should we not give the same name to one who could clothe the naked and does not? The bread in your cupboard belongs to the hungry; the coat unused in your closet belongs to the one who needs it; the shoes rotting in your closet belong to the one who has no shoes; the money which you hoard up belongs to the poor.”

— Hagios Basilios the Great

Let us visit Christ wherever we may be.

Let us care for him, feed him, clothe him, welcome him, honor him – not only at a meal, as some have done, or by anointing him, as Mary did, not only by lending him a tomb, like Joseph of Arimathea did, or by arranging

for his burial, like Nicodemus, not only by giving him gold, frankincense and myrrh, like the Magi did before all the others.

The Lord of all asks for mercy and sacrifice, and mercy is greater... Let us then show him mercy in the persons of the poor and those who today are lying on the ground, so that when we come to leave this world, we may be received into an everlasting dwelling place, by Christ our Lord. Amen –Saint Gregory Nazianzen (329-c. 391)

“After they have squandered their wealth among so many pursuits, if there is any left over, they hide it in the ground and guard it deep within the earth. “For the future,” they say, “is always uncertain; therefore let us take care, lest some unforeseen need should arise.” Yet while it is uncertain whether you will have need of this buried gold, the losses you incur from your inhuman behavior are not at all uncertain”

— Hagios Basilios the Great, On Social Justice

“But wealth is necessary for raising children,’ someone will say. This is a specious excuse for greed; although you speak as though children were your concern, you betray the inclinations of your own heart. Do not impute guilt to the guiltless! They have their own Master who cares for their needs. They received their being from God, and God will provide what they need to live. Was the command found in the Gospel, ‘If you wish to be perfect, sell your possessions and give the money to the poor,’ not written for the married? After seeking the blessing of children from the Lord, and being found worthy to become parents, did you at once add the following, ‘Give me children, that I may disobey your commandments; give me children, that I might not attain the Chieftdom of Heaven?’”

— Hagios Basilios the Great, On Social Justice: St. Hag

“Macarius said also, ‘If you are stirred to anger when you want to reprove someone, you are gratifying your own passions. Do not lose yourself in order to save another.” Benedicta Ward, *The Desert Fathers: Sayings of the Early Christian Monks*

“The devil appeared to a monk disguised as an angel of light, and said to him, ‘I am the angel Gabriel, and I have been sent to you.’ But the monk said, ‘Are you sure you weren’t sent to someone else? I am not worthy to have an angel sent to me.’ At that the devil vanished.” — Benedicta Ward, *The Desert Fathers: Sayings of the Early Christian Monks*

“I may be wrong but I think nothing needs so much effort as prayer to God. If anyone wants to pray, the demons try to interrupt the prayer, for they know that prayer is the only thing that hinders them.

All the other efforts in a religious life, whether they are made vehemently or gently, have room for a measure of rest. But we need to pray till our dying breath. That is the great struggle.”

— Benedicta Ward, *The Desert Fathers: Sayings of the Early Christian Monks*

“The hermit said, ‘This is the way to be strong: when temptations start to speak in your mind do not answer them but get up, pray, do penance, and

say "Son of God, have mercy upon me."

— Apothegmata

"So should the one inflamed with anger not pray at all? By no means! But instead of reaching for what is unattainable and even dangerous on account of his passionate condition, he should resort to those "short and intense" invocations of Christ, mentioned everywhere in the early monastic literature: those "short prayers"... out of which the well-known "Jesus Prayer" developed.

If you want to put the enemy to flight, pray without ceasing. These "concise," "terse," "repeated," indeed "ceaseless" short prayers are the daily bread of whoever is tempted—even of him who is tempted directly by the demon of anger."

— Gabriel Bunge, *Dragon's Wine and Angel's Bread: The Teaching of Evagrius Ponticus on Anger and Meekness*

As often as we fall, we stand up again. And we will fall.

It says in Scripture that the wise person, the wise person, falls seven times a day, that means a lot, but he gets up again. The fool does not get up again, and the fool doesn't even know that he has fallen.

The wise person knows when he falls, but he gets up again. In fact, the tradition says: "It belongs only to God, never to fall."

It belongs to demons to fall and not get up again, but it belongs to human beings, certainly to Christians, to fall and to get up again, to fall and to get up again.

One Desert Father even described human life, according to Christian faith, in that way. When he was asked by a pagan, "What does it mean to be a

Christian?"

he said: " A Christian is a person who falls down and gets up again, who falls down and gets up again, who falls down, is lifted up again by the grace of God to start over."

And you can start over every moment anew. Fr. Thomas Hopko

"There is only one way out of this, namely, total separation from all the world.

But withdrawal from the world does not mean physical removal from it. Rather, it is the withdrawal by the soul of any sympathy for the body. One becomes stateless and homeless.

One gives up possessions, friends, ownership and property, livelihood, business connection, social life and scholarship.

The heart is made ready to receive the imprint of sacred teaching, and this making ready involves the unlearning of knowledge deriving from evil habits.

To write on wax, one has first to erase the letters previously written there, and to bring sacred teaching to the soul one must begin by wiping out preoccupation rooted in ordinary habits."

— Saint Hagios Basilios of Caesarea

from a " Fragment " preserved in the Codex Salmanticensis : " Who can describe the virtues of St. Brendan—

his humility and meekness ; his charity and tender compassion ; his

patience and gentleness ; his fasting and abstinence ; his constant assiduity in prayer?

Because he had perfectly fulfilled all the Commandments of Christ, and had faithfully practised all those virtues and many others of a like nature, the Blessed Brendan,

in a good old age, among choirs of angels, with great joy and triumph, amid gleaming lights and choral psalmody, departed unto the Lord, to whom be all honour and glory for ever and ever ! Amen." Fr DENIS O'DONOGHUE, P.P. 1895 Brendaniana

'YOU EXPOSED THE EVIL SIDE OF HUMANITY'S WAYS BY ALLOWING THE LIGHT OF THE RESURRECTION TO SHINE FORTH FROM YOU' HYMN CELEBRATING SAINT MARIA SKOBTSOVA WHO DIED IN RAVENSBRUCK NAZI CONCENTRATION CAMP For Saving French Children. Pray for us, Ste. Maria du Paris

"When a person accepts anything Godly, then he rejoices in his heart, but when he has accepted anything devilish, then he becomes tormented." St. Seraphim of Sarov

Solas Mhic Dé ar a n-anam.

The Light of the Son of God on their soul

Leabhar Breac

...There are three species of remedy for every sin men commit, viz., martyrdom, baptism, and penance. There are two sorts to be done by everyone when he performs complete penance : penance for every sin he has committed, small or great, and for every good thing he has omitted when it lay in his power to do it. For every evil, small or great, that a man commits, will be pardoned on earnest repentance, save only the blasphemy of the Trinity ; for vain is every good thing a man shall do, if he have been guilty of this.

There are four points in complete penance, viz., the form of the crimes, confession, place, and time. The external form consists in a contrite heart with pain-fraught bitterness, with heavy tears, with great hand-beating, and the wearing of hair-cloth thereafter. There are also two kinds of confession : that which is made to God, and that which is made to men.

...Antiochus Epiphanes, a certain emperor of [the Greeks], held sway eleven years, after numerous battles with Egypt and with many other countries. He took Jerusalem without a contest, and slew multitudes therein ; and, after plundering and wasting the Temple, he appointed therein a steward ; and he forced the citizens to obey a law and a teaching different from their own. At that time and period there dwelt in the village called Modin [1 Macchab. ii. 1] a man named Mathias, son of John, son of Simon the priest, of the race of Jobab of Jerusalem. He had five sons : the first, John, had another name, Gades ; Simon, surnamed Mathathias ; Judas,

who is styled Machabaeus (whence the Macchabées) ; Eleazar, called Saphus ; and Abram, to whom gave the name Jonathas.

Now these five men fought in behalf of their ancestral law.

Eleazar, indeed [2 Macchab. vi. 18], one of the sages of the law, when a stately old man of ninety years of age, gentle of countenance, was compelled to eat the flesh of pigs, in violation of the law of Moses, which forbade the eating of the flesh of pigs or hares.

But this man had determined in his mind that he would not for the love of his life do the things that were not lawful for him to do ; for he preferred an honourable death before living in this world hateful to God. Afterwards there came to him in secret, through friendliness, certain men who begged him to eat any flesh that was lawful for him to eat, and then to say that he was partaking of the flesh that orders had been given him to eat, and that his life would be saved by that lie. Eleazar reflected on what was suitable for his life, his advanced age, and his noble birth ; he had been trained up from his youth in the law of God, and he replied to them :—" It is not worthy of a man of my age to frame deceit or fiction, so as to make the younger people fancy that Eleazar, a man of full ninety years of age, is perverted to the life and habits of the pagans, whereby they might be vitiated through my falseness, and I should be guilty of that in my old age ; for, though I should be delivered in the present life from the punishment and torments of men, I cannot

escape from the power of Almighty God.

Therefore, I will die

worthily in my old age, leaving behind me an example of strength and courage to the young, that they too may be prepared to die in fulfilment of God's law." Then those who were kindly disposed towards him at first were now turned to anger and rage against him at these words, and they deemed that he was mad. But Eleazar said :—" O Almighty God, Thou knowest that I am enduring these pains and torments for Thy sake, of my own wish and will, for it is in my power to free myself from them." And when he had said these and other words, he gave up the ghost. Then the king after that seized the seven brothers, with their mother, and would have forced them to eat the flesh of pigs and idol-offerings ; but the first brother replied :—" What seekest thou, O king, or what is thy wish ? We choose rather to die by a dreadful death than to transgress the law of our fathers."

...Be it known to you that Michael will come again to the help of the human race. For a man named Antichrist shall be born in the end of the world, his mother being his own sister. There is a grey protuberance in the exact middle of his forehead, in the centre of which is the one eye in his head ; he has one eyebrow, which Stretches from one ear to the other, beneath his eye ; his whole body is one flat surface, as are also his feet. He pulls trees up

from the roots, thrusts them upside down into the ground, and puts leaves and fruit on the roots and bottoms of the trees. He will make gold and silver out of the manure and dung of horses and camels, and from every useless thing besides ; and he will sow disbelief throughout the world. Water will not drown him, nor fire burn him, nor iron touch him.

Now Eli and Enoch are still alive

in paradise : great jealousy shall seize them, so that they will come to battle with Antichrist ; but they shall have no success, for they will be slain. Then Michael will come from heaven, with his red, fiery sword in his hand, and he will slay Antichrist. Thus he will get rid of that plague. After that the day of judgment shall draw nigh. Michael will blow his trumpet, so that all will rise from their graves. The Judge will come to judge the human race ; He will put the accursed children on His left into everlasting fire ; but the holy and righteous children, i. e. the folk of charity and mercy, He will place on His right, to go to the kingdom of God, to partake of the feast prepared for them from the beginning of the world, in the unity of the almighty Trinity, Father, Son, and Holy Spirit. We implore the mercy of Almighty God, through the intercession of the Archangel Michael, that we may all attain that unity, deserve it, and dwell therein for ever and ever. Amen.

The sixth commandment :—" do no murder." There are five

species of homicide, the first of which is ' bad example.' It is this that prelates commit when they set a bad example in deed or word, or in negligence through failing in the correction of the people ; for the example and conduct and teaching of prelates is spiritual Ufe to all that are under them : therefore when these get not their proper food, their souls must perish. As saith Gregory, " every man that perisheth through failure of instruction, it is his bishop himself that hath slain him. ' ' And this is far worse than killing the body, for when the body is killed, nothing happens but the separation of body and soul, the soul remaining none the less ; but when the soul is killed, it is forthwith severed from God, and that is the real death. The second species of homicide is ' hate ' ; as a proof of which it is said, in the third chapter of the [first] epistle of John, " the man who hateth is a murderer" [iii. 16], for he hath slain his own soul; as saith the Apostle Paul in proof of this, " if I were to give all I have in the world to God's orphans, and my body also to be burned for the love of God ; and if I were to do every good deed that heart can imagine, yet if hate of any man dwell in my heart, and I were to die therein without repentance, I should be in hell for ever." The third species of homicide is ' killing by the tongue.' To this class belongs backbiting, and also giving evil counsel towards murdering a man,

...

The fourth species is ' the murder committed by hand,' as when Cain slew his brother Abel.

This is a terrible thing to do, even though it be done with justice ; [but] as Jerome saith, " whoever is wont to commit murder and other evil deeds, such as theft and violence and perjury continually, the shedding of his blood is not murder, but obedience to God and the law."

The sixth species of murder lies in ' plundering a man of the means with which he makes his livelihood ' ; and this is the species of homicide committed by the lords, lay or ecclesiastical, who make the occasion of seeking their just right a ground for harassing their subjects, and not with a view to correcting them, but with a desire of gain ; and if they do not do it themselves, they are at any rate thieves by means of their agents ;—it is the sleep of the Hon that •ueh affect—with their eyes open, their stewards and agents plundering everybody while they themselves are asleep. God Himself hath foretold of this class, by the mouth of David, when he says, " they swallowed my people like a piece of bread," τ. e. as bread is the first of all food that is made, so through every agency they set on

foot for their lord's behalf, it is the property of the subjects that is plundered. Thus there are two sins in this deed : there is on thee the responsibility for the Ufe of the man whom thou hast deprived of his livelihood, and the sin of the violence itself ; and it is necessary that thou be cleansed of everything thou in this way obtainest, before thou come into the presence of God.

...

Herein Jesus admonishes the wealthy and well-born of the world to exhibit no pride nor haughtiness over the poor and the lowly-born ; for they have the same father whom they both acknowledge when they say in prayer, " Our Father" ; for the wealthy and well-born cannot recite this prayer righteously and piously, unless they have a real belief in their confession of brotherhood with the poor and the lowly-born. Let us, therefore, arrange the order of our life on a virtuous and moral basis, so that we may be found brethren of Christ and chosen children of the Heavenly Father. For how dare the man who openly violates His will and oommandment, address the Lord by this name, Father ?

Thy Kingdom come i viz. the judgment-day ; for the saints and righteous shall then receive every good thing complete from the Lord. It is a great audacity in a sinner to ask for the coming of the ord's Kingdom, i.e. the judgment-day, without fearing the punishments and torments that shall be given to sinners in that judgment ;

for this is what in fact we ask when we pray for the coming of the judgment-day ; and it is right for us to avoid, as far as lies in our power, the very great punishments that sinners shall suffer in that day.

Thy will be [done] on earth as It is in heaven : as also the angels of heaven, in obedience to Thee, without sin and without transgression, grant unto mankind that they may serve Thee on earth holy and unstained ; or, as Thy will is [done] among the saints and righteous who fulfil Thy commandments and teaching, grant the grace of conversion unto sinners, that they may serve Thee in like manner; or, as the head of the Church, the Lord Jesus Christ, is in obedience to thee in every way, grant to Thy spouse, the Church, that she may serve Thee righteously and perfectly after that example.

Ältus Prosator,*) written by St. Columba (521-597).

"To no man seemeth it doubtful that Hell is in the lowest regions,

Where are darkness, worms, and dread beasts,

Where is fire of brimstone, blazing with devouring flames.

Where is the crying of men, the weeping and gnashing of teeth,

Where is the groaning of Gehenna, terrible and from of old,

Where is the horrid fiery burning of thirst and hunger."

Old-Irish metrical Rule,

"Repentance with sluggishness (?) after being in great sin. small is its reward in Heaven, its trial in

fire will be great three hundred prostrations every day, and three at the canonical hours, thy soul will not be at the judgment of the King on the Day of Doom."

St. Maelduain, Tallacht

"Any of my monks that shall hearken to me, and keep my Rule, shall not need to be cleansed by the fire of Doomsday, nor to come to judgment, because they shall be cleansed already. Thy monks. however, shall perchance have somewhat for the Fire of Doom to cleanse."

St. Ignatius of Antioch, To Antioch

The Lord has rendered my bonds light and easy since I learnt that you are in peace, that you live in all harmony both of the flesh and spirit. "I therefore, the prisoner of the Lord,⁷³⁵ beseech you, that ye walk worthy of the vocation wherewith ye are called,"⁷³⁶ guarding against those heresies

of the wicked one which have broken in upon us, to the deceiving and destruction of those that accept of them; but that ye give heed to the doctrine of the apostles, and believe both the law and the prophets: that ye reject every...error, and neither introduce a multiplicity of gods, nor yet deny Christ under the pretence of [maintaining] the unity of God.

St. Justin Martyr

To the Emperor Titus Ælius Adrianus Antoninus Pius Augustus Cæsar, and to his son Verissimus the Philosopher, and to Lucius the Philosopher, the natural son of Cæsar, and the adopted son of Pius, a lover of learning, and to the sacred Senate, with the whole People of the Romans, I, Justin, the son of Priscus and grandson of Bacchius, natives of Flavia Neapolis in Palestine, present this address and petition in behalf of those of all nations who are unjustly hated and wantonly abused, myself being one of them.

St. Athanasius Mór

As there is one body of the Catholic Church, and a command is given us in the sacred Scriptures to preserve the bond of unity and peace, it is agreeable thereto that we should write and signify to one another whatever is done by each of us individually; so that whether one member suffer or rejoice, we may either suffer or rejoice with one another. Now there are gone forth in this diocese, at this time, certain lawless men, enemies of Christ, teaching an apostasy, which one may justly suspect and designate as a forerunner of Antichrist.

St. Basil, Hexæmeron

In the Beginning God made the Heaven and the Earth.

1. It is right that any one beginning to narrate the formation of the world should begin with the good order which reigns in visible things. I am about to speak of the creation of heaven and earth, which was not spontaneous, as some have imagined, but drew its origin from God. What ear is worthy to hear such a tale? How earnestly the soul should prepare itself to receive such high lessons! How pure it should be from carnal affections, how unclouded by worldly disquietudes, how active and ardent in its researches, how eager to find in its surroundings an idea of God which may be worthy of Him!

..."In the beginning God created the heaven and the earth."¹³⁶⁹ I stop struck with admiration at this thought. What shall I first say? Where shall I begin my story? Shall I show forth the vanity of the Gentiles? Shall I exalt the truth of our faith? The philosophers of Greece have made much ado to explain nature, and not one of their systems has remained firm and unshaken, each being overturned by its successor. It is vain to refute them; they are sufficient in themselves to destroy one another. Those who were too ignorant to rise to a knowledge of a God, could not allow that an intelligent cause presided at the birth of the Universe; a primary error that involved them in sad consequences. Some had recourse to material principles and attributed the origin of the Universe¹³⁷⁰ to the elements of the world. Others imagined that atoms,¹³⁷¹ and indivisible bodies, molecules and ducts, form, by their union, the nature of the visible world. Atoms reuniting or separating, produce births and deaths and the most durable bodies only owe their consistency to the strength of their mutual adhesion: a true spider's web woven by these writers who give to heaven, to earth, and to sea so weak an origin and so little consistency! It is because they knew not how to say "In the beginning God created the heaven and the earth." Deceived by their inherent atheism it appeared to them that

nothing governed or ruled the universe, and that was all was given up to chance.¹³⁷² To guard us against this error the writer on the creation, from the very first words, enlightens our understanding with the name of God; "In the beginning God created." What a glorious order! He first establishes a beginning, so that it might not be supposed that the world never had a beginning. Then he adds "Created" to show that which was made was a very small part of the power of the Creator. In the same way that the potter, after having made with equal pains a great number of vessels, has not exhausted either his art or his talent; thus the Maker of the Universe, whose creative power, far from being bounded by one world, could extend to the infinite, needed only the impulse of His will to bring the immensities of the visible world into being. If then the world has a beginning, and if it has been created, enquire who gave it this beginning, and who was the Creator: or rather, in the fear that human reasonings may make you wander from the truth, Moses has anticipated enquiry by engraving in our hearts, as a seal and a safeguard, the awful name of God: "In the beginning God created"—It is He, beneficent Nature, Goodness without measure, a worthy object of love for all beings endowed with reason, the beauty the most to be desired, the origin of all that exists, the source of life, intellectual light, impenetrable wisdom, it is He who "in the beginning created heaven and earth."

..."For the fashion of this world passeth away"¹³⁷⁴ and "Heaven and earth shall pass away."¹³⁷⁵ The dogmas of the end, and of the renewing of the world, are announced beforehand in these short words put at the head of the inspired history. "In the beginning God made." That which was begun in time is condemned to come to an end in time. If there has been a beginning do not doubt of the end.¹³⁷⁶ Of what use then

are geometry—the calculations of arithmetic—the study of solids and far-famed astronomy, this laborious vanity, if those who pursue them imagine that this visible world is co-eternal with the Creator of all things, with God Himself; if they attribute to this limited world, which has a material body, the same glory as to the incomprehensible and invisible nature; if they cannot conceive that a whole, of which the parts are subject to corruption and change, must of necessity end by itself submitting to the fate of its parts? But they have become “vain in their imaginations and their foolish heart was darkened. Professing themselves to be wise, they became fools.”¹³⁷⁷ Some have affirmed that heaven co-exists with God from all eternity;¹³⁷⁸ others that it is God Himself without beginning or end, and the cause of the particular arrangement of all things.¹³⁷⁹

4. One day, doubtless, their terrible condemnation will be the greater for all this worldly wisdom, since, seeing so clearly into vain sciences, they have wilfully shut their eyes to the knowledge of the truth. These men who measure the distances of the stars and describe them, both those of the North, always shining brilliantly in our view, and those of the southern pole visible to the inhabitants of the South, but unknown to us; who divide the Northern zone and the circle of the Zodiac into an infinity of parts, who observe with exactitude the course of the stars, their fixed places, their declensions, their return and the time that each takes to make its revolution; these men, I say, have discovered all except one thing: the fact that God is the Creator of the universe, and the just Judge who rewards all the actions of life according to their merit. They have not known how to raise themselves to the idea of the consummation of all things, the consequence of the doctrine of judgment, and to see that the world must change if souls pass from this life to a new life. In reality, as the nature of the present life presents an affinity to this world, so in the future life our souls will enjoy a lot conformable to their new condition. But they are so far

from applying these truths, that they do but laugh when we announce to them the end of all things and the regeneration of the age. Since the beginning naturally precedes that which is derived from it, the writer, of necessity, when speaking to us of things which had their origin in time, puts at the head of his narrative these words—"In the beginning God created."

5. It appears, indeed, that even before this world an order of things¹³⁸⁰ existed of which our mind can form an idea, but of which we can say nothing, because it is too lofty a subject

for men who are but beginners and are still infantile in knowledge. The birth of the world was preceded by a condition of things suitable for the exercise of supernatural powers, outstripping the limits of time, eternal and infinite. The Creator and Demiurge of the universe perfected His works in it, spiritual light for the happiness of all who love the Lord, intellectual and invisible natures, all the orderly arrangement¹³⁸¹ of pure intelligences who are beyond the reach of our mind and of whom we cannot even discover the names. They fill the essence of this invisible world, as Paul teaches us. "For by him were all things created that are in heaven, and that are in earth, visible and invisible whether they be thrones or dominions or principalities or powers"¹³⁸² or virtues or hosts of angels or the dignities of archangels.

St. Basil

Both men whose minds have been preoccupied by a heterodox creed and now wish to change over to the congregation of the orthodox, and also those who are now for the first time desirous of being instructed in the doctrine of truth, must be taught the creed drawn up by the blessed fathers in the Council which met at Nicæa. The same training would also be exceedingly useful in the case of all who are under suspicion of being in a

state of hostility to sound doctrine, and who by ingenious and plausible excuses keep the depravity of their sentiments out of view. For these too this creed is all that is needed. They will either get cured of their concealed unsoundness, or, by continuing to keep it concealed, will themselves bear the load of the sentence due to their dishonesty, and will provide us with an easy defence in the day of judgment, when the Lord will lift the cover from the hidden things of darkness, and "make manifest the counsels of the hearts."²⁴⁰⁹ It is therefore desirable to receive them with the confession not only that they believe in the words put forth by our fathers at Nicæa, but also according to the sound meaning expressed by those words. For there are men who even in this creed pervert the word of truth, and wrest the meaning of the words in it to suit their own notions.

St basil

I know that the care of the Churches gives you the same distress as it does me.

Enoch 1:8

And then there shall be bestowed upon the elect wisdom,

And they shall all live and never again sin,

Either through ungodliness or through pride:

But they who are wise shall be humble.

9 And they shall not again transgress,

Nor shall they sin all the days of their life,

Nor shall they die of (the divine) anger or wrath,

But they shall complete the number of the days of their life.

And their lives shall be increased in peace,
And the years of their joy shall be multiplied,
In eternal gladness and peace,
All the days of their life.

Enoch 96

And the sirens shall sigh because of you-and weep.

3 Wherefore fear not, ye that have suffered;
For healing shall be your portion,
And a bright light shall enlighten you,
And the voice of rest ye shall hear from heaven.

4 Woe unto you, ye sinners, for your riches make you appear
like the righteous,
But your hearts convict you of being sinners,
And this fact shall be a testimony against you for a memorial
of (your) evil deeds.

5 Woe to you who devour the finest of the wheat,
And drink wine in large bowls,
And tread under foot the lowly with your might.

6 Woe to you who drink water from every fountain,
For suddenly shall ye be consumed and wither away,
Because ye have forsaken the fountain of life.

7 Woe to you who work unrighteousness And deceit and blasphemy:

It shall be a memorial against you for evil.

8 Woe to you, ye mighty,

Who with might oppress the righteous;

For the day of your destruction is coming.

2 Enoch 22

4 And I fell prone and bowed down

to the Lord, and the Lord with his

lips said to me:

5 'Have courage, Enoch, do not

fear, arise and stand before my face

into eternity.'

6 And the archistrateger Michael lifted me up, and led me to before the Lord's face.

7 And the Lord said to his servants

tempting them: 'Let Enoch stand before my face into eternity,' and the glorious ones bowed down to the

Lord, and said: 'Let Enoch go according to Thy word.'

8 And the Lord said to Michael: 'Go

and take Enoch from out his earthly

garments, and anoint him with my

sweet ointment, and put him into the

garments of My glory.'

9 And Michael did thus, as the Lord

told him.

When Jared was a hundred and sixty-two years old he became the father of Enoch. • After the birth of Enoch, Jared lived for eight hundred years and

he became the father of sons and daughters. • In all, Jared lived for nine hundred and sixty-two years; then he died.

When Enoch was sixty-five years old he became the father of Methuselah.

Enoch walked with God. After the birth of Methuselah he lived for

hundred years and he became the father of sons and daughters. • In all, Enoch lived for three hundred and sixty-five years. • Enoch walked with God. Then he vanished because God took him. When Methuselah was a hundred and eighty-seven years old he became

the father of Lamech. • After the birth of Lamech, Methuselah lived for

hundred and eighty-two years and he became the father of sons and daughters.

In all, Methuselah lived for nine hundred and sixty-nine years; then he died.

When Lamech was a hundred and eighty-two years old he became the father

of a son. • He gave him the name Noah because, he said, 'Here is one who will

give us, in the midst of our toil and the labouring of our hands, a consolation

30 derived from the ground that Yahweh cursed'.⁴ •After the birth of Noah, Lamech lived for five hundred and ninety-five years and became the father of

31 sons and daughters. • In all, Lamech lived for seven hundred and seventy-seven years; then he died.

32 When Noah was five hundred years old he became the father of Shem, Ham and Japheth...

The corruption of mankind

33 As Yahweh saw that the wickedness of man was great on the earth, and that 6 the thoughts in his heart fashioned nothing but wickedness all day long. • Yahweh

regretted having made man on the earth, and his heart grieved.^d • 'I will rid 7

the earth's face of man, my own creation,' Yahweh said 'and of animals also,

reptiles too, and the birds of heaven ; for I regret having made them.' •But 8

Noah had found favour with Yahweh.

This is the story of Noah: 9

Noah was a good man, a man of integrity among his contemporaries, and

he walked with God. •Noah became the father of three sons, Shem, Ham and to Japheth. •The earth grew corrupt in God's sight, and filled with violence. • God g contemplated the earth: it was corrupt, for corrupt were the ways of all flesh on the earth

After a hundred and fifty daysa the waters fell, •and in the seventh month, on the seventeenth day of that month, the ark came to rest on the mountains

5 of Ararat. •The waters gradually fell until the tenth month when, on the first

day of the tenth month, the mountain peaks appeared.

6 At the end of forty days Noah opened the porthole he had made in the ark

1 and he sent out the raven. This went off, and flew back and forth until the s waters dried up from the earth. • Then he sent out the dove, to see whether

9 the waters were receding from the su rface of the earth. •The dove, finding

nowhere to perch, returned to him in the ark, for there was water over the whole

surface of the earth ; putting out his hand he took hold of it and brought it back

10 into the ark with him. •After waiting seven more days, again he sent out the

1 1 dove from the ark. • In the evening, the dove came back to him and there it was

with a new olive-branch in its beak. So Noah realised that the waters were
12 receding from the earth. ·After waiting seven more days he sent out the
dove,

and now it returned to him no more. It was in the six hundred and first year
of Noah's life, in the first month and

on the first of the month, that the water dried up from the earth. Noah
lifted

back the hatch of the ark and looked out. The surface of the ground was
dry !

14 In the second month and on the twenty-seventh day of the month the
earth

was dry.

They disembark

Then God said to Noah, • 'Come out of the ark, you yourself, your wife, I ♦
your sons, and your sons' wives with you. ·As for all the animals with you, 11
all things of flesh, whether birds or animals or reptiles that crawl on the
earth,

1=22.28 bring them out with you. Let them swarm on the earth; let them be
fruitful

and multiply on the earth.' •So Noah went out with his sons, his wife, and
his 18

sons' wives. • And all the wild beasts, all the cattle, all the birds and all 19
the reptiles that crawl on the earth went out from the ark, one kind after
another. ..

Noah built an altar for Yahweh.... • Yahweh smelt 21 the appeasing fragrance b and said to himself, ' Never again will I curse the earth because of man, because his heart contrives evil from his infancy. Never again will I strike down every living thing as I have done.

The new world order

'As long as earth lasts, sowing and reaping, cold and heat, summer and winter, day and night shall cease no more.'

of everything that crawls on the ground and all the fish of the sea ; they are handed over to you. a • Every living and crawling thing shall provide 3

1 Tm 4'3 food for you, no less than the foliage of plants. I give you everything, •with 4

Lv 1:S+ this exception: you must not eat flesh with life, that is to say blood, in it. • I will s

Nb35'33 demand an account of your life-blood. I will demand an account from every

Ex20:13 + beast and from man. I will demand an account of every man's life from his

fellow men.

1:26+

'He who sheds man's blood, shall have his blood shed by man, for in the image of God man was made. b

6

'As for you, be fruitful, multiply,
teem over the earth and be lord of 1
it.' • •

6:18+

God spoke to Noah and his sons,
• 'See, I establish my Covenanta with
you, ♦ and with your descendants
after you; • also with the very living
creature to be found 10

with you, birds, cattle and every
wild beast with you: everything that
came out

of the ark, everything that lives on the earth. • I establish my Covenant with
u _j'J♦♦♦g you: no thing of flesh shall be swept away again by the waters
of the flood.

There shall be no flood to destroy the earth again.'

God said, 'Here is the sign of the Covenant I make between myself and you
12

9tv1i♦♦ and every living creature with you for all generations: • I set my
bow in the 13

5143,1 1•12+ clouds and it shall be a sign of the Covenant between me and
the earth. • When 14

I gather the clouds over the earth and the bow appears in the clouds, • I will
ts

recall the Covenant between myself and you and every living creature of
every kind. And so the waters shall never again become a flood to destroy
all things of flesh. • When the bow is in the clouds I shall see it and call to

mind 16

u 24'5 the lasting Covenant between God and every living creature of every kind that

is found on the earth.'

God said to Noah, 'This is the sign of the Covenant I have established 11 between myself and every living thing that is found on the earth'.

...Japheth's sons: Gomer, Magog, the Medes, Javan, Tubal, Meshech, Tiras.

Gomer's sons: Asbkenaz, Riphath, Togarmah. •Javan's sons: Elishah, ♦

Tarshish, the Kittim, the Dananites. • From these came the dispersal to the s islands of the nations. b

These were Japheth's sons,c according to their countries and each of their languages, according to their tribes and their nations.

These were the tribes of Noah's sons, according to their descendants and their n 9:1 nations. From these came the dispersal of thenations over the earth,after the flood.

Throughout the earth men spoke the same language, with the same voca- 1

bulary. •Now as they moved eastwards they found a plain in the land of 2

Shinarb where they settled. ·They said to one another, 'Come, let us make 3

bricks and bake them in the fire'. - For stone they used bricks, and for mortar

they used bitumen. - •'Come,' they said 'let us build ourselves a town and a

81 40:1 9 tower with its top reaching heaven. Let us make a name for ourselves, so that

we may not be scattered about the whole earth.'

Now Yahweh came down to see the town and the tower that the sons of s
3'22 man had built. •'So they are all a single people with a single
language !' said 6

Yahweh. 'This is but the start of their undertakings !

Tbe ancestry of Jesus Mt 13:ss When he started to teach, Jesus was about
thirty years old, being the son, 23

as it was thought, of Joseph son of Heli, •son of Matthat, son of Levi, son
24

of Melchi, son of Jannai, son of Joseph, •son of Mattathias, son of Amos,
son 2s

of Nahum, son of Esli, son of Naggai, •son of Maath, son of Mattathias, son
26

of Semein, son of Josech, son of Joda, •son of Joanan, son of Rhesa, son of
21

Zerubbabel, son of Shealtiel, son of Neri, •son of Melchi, son of Addi, son of
28

Cosam, son of Elmadam, son of Er, son of Joshua, •son of Joshua, son of
Eliezer, 29

son of Jorim, son of Matthat, son of Levi, •son of Symeon, son of Judah, son
30

of Joseph, son of Jonam, son of Eliakim, •son of Melea, son of Menna, son
of Mattatha, son of Nathan, son of David, •son of Jesse, son of Obed, son of

Boaz, 33 son of Sala, son of Nahshon, •son of Amminadab, son of Admin, son of Ami, 34 son of Hezron, son of Perez, son of Judah, •son of Jacob, son of Isaac, son 35 of Abraham, son of Terah, son of Nahor, •son of Serug, son of Reu, son of 36 Peleg, son of Eber, son of Shelah, •son of Cainan, son of Arphaxad, son of 37 Shem, son of Noah, son of Lamech, •son of Methuselah, son of Enoch, son of 38 Jared, son of Mahalaleel, son of Cainan, •son of Enos, son of Seth, son of Adam, son of God.

James Joyce, Ulysses [Ní Hansa]... Fenius Farsaigh, descendant of Noah...and ascendant of Éibhear and Heremon, progenitors of Ireland: their archaeological, genealogical, hagiographical, exegetical, homilectic, toponomastic, historical and religious literatures comprising the works of rabbis and Culdees.

From a genealogical poem by Tadhg Mac Dáire Mac Bruaidealha (1570–1652) translated by Michael Longan with some minor changes

The reigning house is the family of Uí Chaoimh, Strong Dragons of many and great riches; People of great judgement from the green plains of Lir, The mighty defenders of Cashel.

A conquering party that committed no mean action, Natives that were of late exiled; By those oppressions that afflict the land of Breagh (Dublin area), Which cause them not to enjoy the inheritance of their ancestors

If the children of Éibhear had not lost The sovereignty of the famous Cashel, The family of O'Keeffe would not rest Without claiming its undoubted right.

from The Attributes of Erinn Diarmid mac Donaill mac Fineen (The Slender) O'Sullivan sang (as Gaeilge) published 1860 with references to 1750 "O such things were never known in the days of Éibhear Mór North or South, East or West, from the centre to the shore, Men paid not half their taxes with the butter ! long ago, When the true and gallant Gael were a n-Erinn beo (alive in the land)..."

Tobar lachta na n-anbhfann tréith-lag Bó na mbocht, 's a ndorus aonair. A well of milk for the weak and prostrate Cow of the poor, their only door
Aoghán Ó Rathaille

The Path of St Patrick's Cow This story is not very exciting but it is worth reading. Long ago when St. Patrick was passing through Cappoquin he went down by Mt. Rivers because in his time there was a ford across that way. He had a cow and this cow was after having a calf. This calf was stolen one night. The cow went along a path to find the robber and at last he found him at the end of the bohoreen and it is said that he knew it by instinct. That is path is now called "The Path of St. Patrick's Cow." — As told by Mr J. Flanagan to Alice Flanagan, Cappoquin, Co. Waterford — dúchas.ie
Betha Phatraic Bennacht Dé for Mumain, feraib macaib mnaib, bennacht for in talmain do-beir tarad daib. Bennacht for cech n-indbas gignes for a mbrugaib, cennach fore cobair bennacht Dé for Mumain. Bennacht for a mbenda, for a lecca lomma, bennacht for a n-glenda, bennacht for a ndromma. Gainem lir fo longaib ropat lín a tellaig, i fánaib i r-redib i slebtib i m-bendaib.

Beannacht Mogha Ruithe ar Mhumhan Tír mhín ainmhéin, tír fhluich thirim, tír aibhinn an-anibhinn, tír fhántach thulchach, tír bhláitheadrocht bhráthar, ní humfhaemú-sa an thír. Clú chathach clonghalach, clú eachtach urbadhach, clú uathmhar aicsineach, clú fhliuch lochanach, lir a conach, lir a

húscaí, lir a hantaic géid a hiommaire, lir a catha, lir a haile, lir a heighmhe
aidhbhre a huile eile a slada a sáruighte slighí churad clú

The Glen of the Cow, Collected by Eily Gowen from Patrick Daly 19 Dec 1938

The Glen of the Cow is situated south of Ballyhooly and Fermoy—nearer to Fermoy than Ballyhooly. There is a small stream running from the Glen into the Blackwater. A Druid named "Mog Ruit" got [Fir Maige Féne First Nation] and the country around as a present from a [chief] of Mumhan because he discovered water for the [chief] and his army when they were in want of water one day when passing through. The [chief] told him to find a well. The Druid threw his spear from him and told the [chief] that he would get water under the ground under the spear. This Druid had a cow which every year went to a bull in Dromtariffe west of Mallow. On the journey the cow stayed at some house every night. She was fed by the people of that house. They milked her that night and the following morning no matter how large the milking vessel she filled it. There was great welcome for the cow. One night coming home she stayed in a place now called Knocknamadree in Ballyhooly parish. When going to milk her the man looked for the largest vessel he could find. There was a lady visitor in the house who bet with him that she would find a vessel the cow would not fill. She found a sieve and needless to say she won the bet as the cow did not fill it. It is said the cow did not give a drop of milk from that day out. It is still said in the parish that when a person is milking a cow that gives a great amount of milk —"She has as much milk as the Cow of the Glen."—

Duchas.ie

According to Altram Tige Dá Medar, the feast of Goibniu protected the Tuatha Dé from sickness and old age. He is said to be owner of the Glas Gaibhnenn, the magical cow of abundance

Glas Gaibhnenn is a prized fabulous cow of bounty (fertility) that yields profuse quantities of milk, and which belonged to semi-mythological

characters in Irish oral folktales. The bovine creature has been described variously as a cow which is "white with green spots" (Mackillop), or "Goibniu's Grey or Brindled (Cow)" (Rhys). Power listed Glas Gamhain and Bó Bhán "white cow" (associated with Boann) as among names of mythological creatures after which landscape features or bodies of water were often named, while Patricia Monaghan wrote of Glas Ghaibhleann as ... associated with rivers, and that rivers were often seen as embodiments of Bó Bhán. O'Donovan thought the second part of the name was a corruption of the possessive case of Goibniu "the smith", as Goibniu is Old Irish, pronounced 'gov^jn^ju or Gaibhne (Modern Irish). But the bovine creature's Irish name can literally be broken down to glas "green, gray, etc." and gamuin "calf, yearling", as have been indicated by the Rev. Patrick Power, church historian and writer on topographical names.

...

The Rev. Patrick Power's *Place Names and Antiquities of S. E. Cork* (1917) describes several place names in the county popularly associated with a legendary cow, the Bó Bhán (white cow) and Glas Gaibhneach/Gamhain/Gamhnach (he gives these three spellings). According to Power, in the townland of Foaty (on Fota Island), in County Cork, was a pond known as Loch na Bó "Lake of the Cow", which was "supposed to derive its name from a legendary cow — the Bó Bhán or the Glas Gaibhneach" And in Ballyoran townland (near Fermoy) is a "Gownach Well" i.e., the well of "Gamhnach = a yearling heifer; the eponymous bovine may be the legendary Galas. G. The well: "Part of the River Ilen to the west of Skibbereen is called "Gownach."

Rita Fitzgerald of Heamont, Middleton was told the following tale by her father - About a mile and a half from Heamont there is a place called Bóthar Bó Finne. It is told that a white cow used walk there at a certain time every morning. This happened during the Famine [sic] years, and everybody

came to milk her. It is said that no matter how many people came to get milk, they would all get as much as they wanted from this wonderful cow. Not far from Bóthar Bó Finne is another place called "Luighe na Bó Báine" [perhaps Oath of White Cow or Oath of the Cow of Fairness?]. It is said that the wonderful white cow slept there at night. What became of the cow is not known, but I suppose she vanished as she came when she saw there was no more need for her.

<https://www.duchas.ie/en/cbes/4921918/4910863/5166074>

"they would seem to represent the slow growth, anonymously, of popular proverbial literature, added to from generation to generation, and finally collected and classified by an industrious scribe": "Fithal and Flann Fina," *Revue Celtique* 47 (1930): 33.

I beseech the Trinity, most august, holy, To banish this sorrow from them altogether — From the descendants of Ir, of Conn, of Éibhear — And to restore the Gaels to their estates. O Christ, restore betimes to the Gaels
All our estates, rescued from the dire bondage of foreign churls ;
Chastise the vile horde, behold, our country is faint, And Erin's nursling,
weak, feeble, subdued, beyond the sea !

The people of Éibhear cannot easily, Be attacked in their rugged fastnesses,
If they can, without obstruction, But assemble and collect. — Cath Mhuige
Léana

for Éibhear and Dunn, the making of fearful poetry, vast, mighty draughts
of death-spells in active voice

trans. Erynn Rowan Laurie

Prayer for a Holy Death. Ah BLESSED St. Michael, on thy name I call, And on
thine, Ah St. John the Baptist, On the saints of the world, one and all, For
help in the coming day of battle. When my mouth is closing and my eye is
failing, And my sense from me is slipping away, When my term is spent and
my cause a-calling, God with my soul that dreadful day. Amen.

Then the noble, valiant descendants of Eoghan arose, and arranged
themselves into a furious, steady, brave battalion of champions. —
Caithréim Chellacháin Chaisil

May no weak race be wronged, and no strong robber feared ; To
oppressors grow hateful, to slaves more endeared ;

Till the world comes to know that the test of a cause Is the hatred of
tyrants, and Erin's applause

JB Ó Reilly, Ireland for All Peoples Freedom

Cech noeb, cech noebuag, cech martir, doruirmes, cech apstal ard, a n-itge
leam for Dia atagar, romain ar gach n-gabud n-garc.

Every saint, every holy virgin, every martyr, Every high apostle, I beseech
their prayer for me with God, May it protect me from every rough peril.

Hibernica Minorica,

trans. Kuno Meyer, Oxford, 1894.

Blessed be the holy and undivided Trinity now and forever more. Come a Holy Ghost replenish my heart and enkindle in it the fire of thy divine love Amen.

Collected by Alice Doherty, Leitrim

Brigitce per laudem Christum precamur ut nos celeste regnum habere mereamur. Amen.

Sancta Brigita uirgo sacratissima in Christo domino fuit fidelissima. Amen.

The Hymn of Mael-Ísu The Holy Spirit around us, in us and with us, the Holy Spirit to us,

may it arrive, Christ, suddenly

The Holy Spirit to inhabit our body and our soul, To protect us speedily against peril, against diseases

Against demons, against sins,

against hell with many evils O Jesus, may it sanctify us, may The Holy Spirit free us

May God be with me against every sorrow, even the One noble Three,
The Father, the Son, and the Holy Spirit

The Trinity be my protection against swarm of plagues

Against sudden death, against Terror, against treacheries of Plunderers May
high Jesus keep me against the Red Plague.

Against demons at all times, the Son of God is my shield, Against disease,
against hurts

Against weapons, against terror, against venom of darts, Against danger,
against treachery, against hidden poisons, Against every form of sickness
poured on the world.

Every blessing without pain, every pure prayer,

Every ladder that reaches heaven shall be an aid to me, Every good saint
who suffered on the surface of the earth Every chaste disciple who was
tortured for Christ

Every meek, every gentle, every candid, every pure person,

Every confessor, every soldier, who happens to live under the sun, Every
venerable patron saint who should reach me for luck, Every one, gentle or
simple, every saint who has suffered the Cross.

Every righteous modest son under the roof of the glassy heaven, From the
sunset in the west to Mount Zion eastward, May they protect me
henceforth against the demons of the mist

They the Comrades of the High Chief of Heaven's Son in the lands of the
living.

Translation EJ Gwynn, 1839, Liber Hymnorum Vol 2 210-211

Lorica Mugron

The Cross of Christ with me in my good luck, in my bad luck The Cross of Christ against every strife, abroad or at home The Cross of Christ in the East with courage,

the Cross of Christ in the West at sunset

South, North, without any stay, The Cross of Christ without delay

The Cross of Christ above towards the clear sky The Cross of Christ below towards earth

There shall come no evil nor suffering to my body nor to my soul The Cross of Christ at my sitting, The Cross of Christ at my lying The Cross of Christ all my strength, Til we reach the Chief of Heaven.

Copied by Michael Ó Clery from Book of Armagh

MK Dowling, The Stowe Missal In Solemnities of Peter and Christ:

O God, Who to Blessed Peter Thine Apostle didst bestow by the keys of the Heavenly Chiefdom, the power to bind and loosen souls, and didst give the office of High Priest, receive our prayers of propitiation and his intercession.

We ask O Lord for help that we may be freed from the bonds of our sins through our Lord Jesus Christ Who reigneth with Thee and the Holy Spirit throughout all ages of ages.

Fr. Treacy

BE NOT AFRAID. Sad soul, sad soul, Be not afraid;

Thy cross was made, Thy burden weighed, By Hands that bled for thee ;

Sad soul, sad soul, Be not afraid. Poor soul, poor soul, Be not afraid

Sweet Jesus knows Thy ills and woes, And deeply pities thee;

Poor soul, poor soul, Be not afraid.

Faint heart, faint heart, Be not afraid;

Lo, angels come To lead thee Home,

And take thy load from thee; Faint heart, faint heart, Be not afraid

St. Comgill,

Most exalted, we invoke ;

That we may blot out

All our offences

Through Jesus Christ, Who reigns for ages everlasting

Munther Benchuir. Trans. e Rev. W. REEVES, Ulster Journal of Archaeology,
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Tonfeid, a Críost, arrive muir

i cuaird bethad brigadbuil. Guide us, Ah Críost,

that rulest the sea

Around the mighty vast world

Prayers for the Dearly Departed

We beg Thee, Ah Lord, grant us Thy mercy, That the souls of Thy servants -
NNMay await the future Resurrection, Forgiven of all faults
agus freed of all cares Under Thy protection, Through our Lord Íosa Críost
Who reigneth with Thee agus the Spriod Naomh saol go saol